དྲི་མ་མེད་པའི་གཟུངས།

The Dhāraṇī “Immaculate”

Vimalā Dhāraṇī

འཕགས་པ་དྲི་མ་མེད་པ་ཞེས་བྱ་བའི་གཟུངས།

’phags pa dri ma med pa zhes bya ba’i gzungs

The Noble Dhāraṇī “Immaculate”

Āryavimalānāmadhāraṇī

· Toh 871 ·

Degé Kangyur, vol. 100 (gzungs, e), folios 89.a–92.b
For referencing Tibetan sources, please see our Scholar’s Edition



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Contents

s.	Summary	6
ac.	Acknowledgements	6
i.	Introduction	7
tr.	The Translation	9
c.	Colophon	15
n.	Notes	16
b.	Bibliography	18
g.	Glossary	19

Summary

s.1 *The Dhāraṇī “Immaculate”* first enumerates the pure qualities of the thus-gone ones and then praises the merits of making offerings to them. This results in five advantages, and one also gains two quartets of beneficial factors and great respect among living beings. Placed between two longer dhāraṇīs, the names of sixty-seven buddhas who provide protection for the one venerating them are specified. A set of four verses describing the application and benefits of the spell concludes the text.

Acknowledgements

ac.1 The text was translated from Tibetan and introduced by The Buddhapīṭha Translation Group (Gergely Hidas and Péter-Dániel Szántó).

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Torsten Gerloff edited the translation and the introduction, and Dawn Collins copyedited the text. Sameer Dhingra was in charge of the digital publication process.

Introduction

i.1 *The Dhāraṇī "Immaculate"* is a middling-length specimen of dhāraṇī literature. It was revealed to the bodhisattva Viśuddhamati, without his having petitioned for a teaching, on Mount Gṛdhrakūṭa, otherwise a famous location for Mahāyāna revelations. The discourse begins with a description of the utter purity and limitless qualities of the thus-gone ones, whereby their worship, too, results in utterly pure and limitless merit. Such worship also results in a quintet of advantages, two quartets of beneficial factors: protection from worldly and otherworldly dangers, and universal respect, even from inanimate entities. The section following teaches a long dhāraṇī interspersed with a list of buddha names, sixty-seven in all, to which the practitioner should pay obeisance.[1] Next, four stanzas accompanied by a shorter spell teach the benefits of the dhāraṇī. The text closes with the customary description of the retinue's joy.

i.2 No Sanskrit text of this scripture has reached us, and we could not find any testimonies. This may suggest that the text was not too popular in India. The only trace of the dhāraṇī we could find is that in the retinue described at the beginning of the famous *Mañjuśriyamūlakalpa*, Vimalā is one of the personified dhāraṇīs present.[2]

i.3 The Tibetan translation is recorded in the imperial catalogs,[3] but we could not locate any Dunhuang fragments. According to the colophon (which is missing in the Stok Palace Kangyur), the translation was made by Jinamitra, Dānaśīla, and Yeshé Dé, who also modified the translation according to "the new language," i.e., the standard terms for translation as prescribed by the Imperial Council in the early ninth century. This text is also included in the Compendium of Dhāraṇīs (*gzungs 'dus*) section of the Degé Kangyur and other Tshalpa-lineage Kangyurs that include such a separate section.[4]

Apparently, no Chinese translation was ever made.

i.4 The English translation was made principally on the basis of the Tibetan translations of the text found in the Tantra Collection (*rgyud 'bum*) and the Compendium of Dhāraṇīs in the Degé Kangyur, in consultation with the Stok Palace Kangyur. Some more important differences are pointed out in the notes.

The Translation

1. # The Noble Dhāraṇī Immaculate

1.1 Homage to all buddhas and bodhisattvas![5]

1.2 Thus have I heard at one time. The Blessed One resided on Mount Gṛdhrakūṭa in Rājagṛha. Then the Blessed One said this to the bodhisattva Viśuddhamati: "A thus-gone one, Viśuddhamati, is utterly pure, for his morality is utterly pure. A thus-gone one, Viśuddhamati, is utterly pure, for his meditative absorption is utterly pure. A thus-gone one, Viśuddhamati, is utterly pure, for his tolerance is utterly pure. A thus-gone one, Viśuddhamati, is utterly pure, for his beneficence is utterly pure. A thus-gone one, Viśuddhamati, is utterly pure, for his friendly kindness is utterly pure. A thus-gone one, Viśuddhamati, is utterly pure, for his compassion, joy, and equanimity are utterly pure. A thus-gone one, Viśuddhamati, is utterly pure, for his liberation and insight and gnosis of liberation are utterly pure. A thus-gone one, Viśuddhamati, is utterly pure, for his power, confidence, and other[6] buddha-qualities are utterly pure. A thus-gone one, Viśuddhamati, is utterly pure, for his omniscient gnosis is utterly pure.

1.3 "Thus, Viśuddhamati, if one honors a thus-gone one—who is utterly pure—with flowers, garlands, fragrance, parasols, banners, and so on, the sound of music, and unguents, then the limit of such a person's heap of merits cannot be gauged, for the limit of that heap of merits is inexhaustible in the future, save for reaching nirvāṇa through whichever of the Three Vehicles. Why is that? Just as, Viśuddhamati, all the qualities of a thus-gone buddha have no measure, in the same way, making an offering to a thus-gone one is without measure, without limit; it is unfathomable, without parallel, uncountable, unquantifiable, and ineffable.

1.4 “Whosoever, Viśuddhamati, honors, extols, venerates, worships, and reveres a thus-gone one who is present, abiding, and remaining or at a later time, in the future, during the final five centuries,[7] honors, extols, venerates, worships, and reveres a relic as small as a mustard seed of a thus-gone one who has departed into nirvāṇa—if such a person correctly concentrates the mind [8] and makes the mind resolute toward awakening, bows, makes an obeisance, honors, extols, venerates, worships, reveres, [9] beseeches, praises, and performs circumambulation, then they shall know five advantages. What are the five? (1) One will obtain excellent memory, (2) one will obtain excellent understanding, (3) one will be decent and modest, (4) one will swiftly come to behold a blessed buddha, [10] and, (5) after seeing him, one will be faithful. This is the quintet of advantages one shall know.

1.5 “Then, in addition, one shall know four factors. What are the four? (1) Retaining each of the words taught by a thus-gone one, (2) practicing just as those words teach, (3) coming into the proximity of the blessed buddhas, and (4) being born swiftly into an utterly pure buddhafield. This is the quartet of factors one shall possess.

1.6 “If, Viśuddhamati, a bodhisattva is endowed with four factors, then neither Māra nor any devaputra of the clan of Māra shall hurt him. What are the four? (1) A mighty family, (2) taking to heart the blessed buddhas immediately after birth, (3) holding on to the True Dharma at subsequent times, and (4) being empowered constantly by the thus-gone ones, the worthy, fully awakened perfect buddhas. If, Viśuddhamati, a bodhisattva is endowed with this quartet of factors, then neither Māra nor a devaputra of the clan of Māra shall hurt him.

1.7 “If, Viśuddhamati, a person firmly established in the Vehicle of Bodhisattvas beholds a caitya of a thus-gone one and generates faith, places both knees on the ground, makes an obeisance, and generates an aspiration to the effect of ‘May I, too, attain a body of the kind that the Thus-Gone One has, adorned with the thirty-two marks of a great being!’ then, Viśuddhamati, the limit of this

heap of merit cannot be put into words, for it is established in unsurpassed perfect awakening. Not even a king, Śakra, Brahmā, a śrāvaka, a pratyekabuddha, or an unsurpassed perfectly awakened buddha can diminish that heap of merit. Why is that? For, Viśuddhamati, that son or daughter of good family has firmly grasped an unfathomable heap of merit. Viśuddhamati, it is like this: For example, if a thus-gone one, an unsurpassed perfectly awakened buddha enters a city, or a temple,[11] or a village, no matter whether that thus-gone one goes hither and thither, walks, stands, sits, or teaches the Dharma, in the great trichiliocosm there is no being—be they a god, a nāga, a yakṣa, a gandharva, an asura, a garuḍa, a kinnara, a mahoraga, a human or nonhuman, a tree, a mountain, a cave, or a rock shelter—that does not bow to, make obeisance to, and bend toward where that thus-gone one is. And just as a thus-gone one is in possession of all roots of merit, those sons or daughters of good family may roam in villages, cities, market towns, provinces, and royal capitals, and beings will bow to them, make obeisance to them, and bend toward them.

1.8 “Obeisance to the blessed Amitābha! *amitāmite prabhave mahāprabhe, prabhavati prabhavati prabhavati prabhavati prabhavati prabhavati prabhavati prabhavati prabhavati prabhavati*, I earnestly beseech the Blessed One to teach! I earnestly beseech the Blessed One to teach! *tadyathā—mati mati mati mati mati mati mati mati mati mati, smṛti smṛti smṛti smṛti smṛti smṛti smṛti smṛti smṛti smṛti, mahāsmṛti mahāsmṛti*,[12] O One Without Attachment, remove my ignorance! *some some some some some some some some some some, saumanasyam upanaya saumanasyam upanaya saumanasyam upanaya saumanasyam upanaya saumanasyam upanaya saumanasyam upanaya saumanasyam upanaya saumanasyam upanaya saumanasyam upanaya, śikhi śikhi śikhi śikhi śikhi śikhi śikhi śikhi śikhi śikhi*, let there be peace, let there be health, let there be no hindrances! *prabhavati, mahāmatye, raśmi raśmi raśmi raśmi raśmi raśmi raśmi raśmi raśmi raśmi*.[13]

1.9 “One should also take the names of these blessed buddhas and bow to them. It goes like this: Blessed Ratnasambhava, blessed Ratnasūrya, blessed Ratnottara, blessed Ratnakaṭhina, blessed Ratnaketu,[14] blessed Ratnārciṣmat, blessed Ratnabala, blessed Akṣobhya, blessed Amitābha, blessed Amitaghoṣa, blessed Duṣpradharṣa, blessed Anantakīrti, blessed Ratnaprabha, blessed Mahāsukhāpta, blessed Jyotiṣprabha, blessed Satyaghoṣa, blessed Vigatarogamala, blessed Śuklacandra, blessed Vimalaprabha, blessed Śuklasūrya, blessed Sūryaprabha, blessed Śuddhaprabha,[15] blessed Anantaratna, blessed Ratnagarbha, blessed Ratnodbhava, blessed Candrapradīpa, blessed Padmasena, blessed Padmaghoṣa, blessed Padmottama, blessed Guṇottama,[16] blessed Suvarṇaprabha, blessed Brahmeśvararāja, blessed Suvarṇasadṛśābha, blessed Suvarṇasambhava, blessed Nāgeśvararāja, blessed Puṣpa, blessed Sarvagandheśvararāja, blessed Mālārāja, blessed Dhīravīrasena,[17] blessed Śastrakṣepa, blessed Śrīgarbhamaṇiratnābha, blessed Amitakalpaprabha, blessed Siṃhaghoṣa, blessed Siṃheśvararāja, blessed Mahābalavīryaniryāṇa, blessed Garbhābhibhava, blessed Dundubhirāja, blessed Candrottama, blessed Padmābhibhava, blessed Lokapradyota, blessed Agni, blessed Ghora, blessed Ratnanemi, blessed Satataparinirvṛta, blessed Vistīrṇamati, blessed Ratnāmitanirmāṇābha, blessed Sumerusadṛśavikrama, blessed Ratnottamapāṇi, blessed Ratnasamājaśrī, blessed Avivartacakraratnapadaśrī, blessed Samantavairocanaviśuddhiprāpta, blessed Sūryacandrapradīpa, blessed Meru, blessed Mahāmeru, blessed Sumeru, blessed Mahāsumeru, blessed Sumerusama.

1.10 “*tadyathā—pata pata, dama dama, ghama ghama, svāhā.*

1.11 “I pay obeisance to these and other blessed buddhas and their retinues, the guides who reside in the eastern quarter. I beseech them to protect me and my retinue in health and peace! I pay obeisance to the blessed buddhas and their retinues, the guides who reside in the southern quarter. I beseech them to protect me and my retinue in health and peace! I pay obeisance to the blessed buddhas and their retinues, the guides who reside in the western quarter. I be-

seech them to protect me and my retinue in health and peace! I pay obeisance to the blessed buddhas and their retinues, the guides who reside in the northern quarter. I beseech them to protect me and my retinue in health and peace! I pay obeisance to the blessed buddhas and their retinues, the guides who reside in the nadir. I beseech them to protect me and my retinue in health and peace! I pay obeisance to the blessed buddhas and their retinues, the guides who reside in the zenith. I beseech them to protect me and my retinue in health and peace! I pay obeisance to the blessed buddhas and their retinues, the guides who reside in the intermediate quarters. I beseech them to protect me and my retinue in health and peace!

1.12 "*tadyathā—vimale vimalākare vimalasaṃbhave svāhā, vimale vimale vimale vimale vimale vimale vimale vimale vimale, vimalākare vimalākare vimalākare vimalākare vimalākare vimalākare vimalākare vimalākare vimalākare, vimalasamudgate vimalasamudgate vimalasamudgate vimalasamudgate vimalasamudgate vimalasamudgate vimalasamudgate vimalasamudgate vimalasamudgate vimalasamudgate.*[18]

1.13 "This vidyā-spell is a great vidyā-spell;
It was taught by the gods.
If one recites it at the three junctures of the day,
One will escape from diseases.

1.14 "Whatever was done by nonhumans,
Whatever sorcery by the wicked, one will escape.
That which one remembers, one will never forget,
And that which one has retained will never go to waste.

1.15 "There will never be separation from buddhas
In any subsequent rebirth.
Whosoever retains this dhāraṇī *immaculate*,
With a gladdened heart,

1.16 “Will roam in many lands,
Arising in splendid lotus wombs,[19]
Beautifully adorned with the marks,[20]
With limbs like a net of light.

1.17 “*tadyathā—kuṭi kuṭi kucchalo, ela ela, mutta, kotthālo, eriri rimṛti, svāhā.*”

1.18 Thus spoke the Blessed One, and the bodhisattva mahāsattva Viśuddhamati, together with the world of gods, humans, asuras, and gandharvas, was gladdened, and they praised the words of the Blessed One.

1.19 *Here ends the noble dhāraṇī “Immaculate.”*

Colophon

c.1 Translated and edited by the Indian preceptors Jinamitra and Dānaśīla, as well as the great editor-translator Bandé Yeshé Dé. It has also been updated to the new language and finalized.

Notes

1. Unfortunately, most of these names had to be reconstructed; we thus advise readers to exercise caution.

2. Gaṇapati Sâstrî 1920, p. 13.

3. It is listed as no. 355 in the Denkarma (*lhan kar ma, ldan kar ma*), on which see Herrmann-Pfandt 2008, pp. 203–4; and no. 337 in the Phangthangma (*'phang thang ma*), on which see Kawagoe 2005, p. 20.

4. This text, Toh 871, and all those contained in this same volume (gzungs, e), are listed as being located in volume 100 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 101. This discrepancy is partly due to the fact that the two volumes of the gzungs 'dus section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the Vimalaprabhānāmakālacakratantraṭīkā (dus 'khor 'grel bshad dri med 'od, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur dkar chags (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.

5. This is the translators' obeisance (*'gyur phyag*).

6. We are constrained to add this word, because the buddha-qualities are in fact a set that begins with power (of which there are ten) and confidence (of which there are four).

7. On this number and concept, see Yuyama 1992. "In the future" in certain contexts can also mean "during the last/latter time"; see Nattier 1991: pp. 91–94, 101–10, and 117.

8. Stok: "places his mind in equanimity" (*sems mnyam par bzhag* instead of Degé's *sems nye bar bzhag*).

9. Stok omits this verb.

10. Stok does not transmit the word for buddha.

11. This word could also mean a monastery or an assembly hall.

12. Stok transmits *mahāsmṛti* four times, not just twice. The Degé version of Toh 871, on the contrary, transmits *mahāsmṛti* thrice.

13. A tentative translation of the Sanskrit elements is as follows: *"[...] O Boundless Among the Boundless, O Distinguished One, O One of Great Splendor, O Mighty One, O Mighty One, O Mighty One, O Mighty One, O Mighty One, O Mighty One, O Mighty One, O Mighty One, O Mighty One, O Mighty One, [...] Namely, O Wish (or: O Intelligence), O Wish, O Wish, O Wish, O Wish, O Wish, O Wish, O Wish, O Wish, O Recollection, O Recollection, O Recollection, O Recollection, O Recollection, O Recollection, O Recollection, O Recollection, O Recollection, O Recollection, O Great Recollection, O Great Recollection, [...] O Soma, O Soma, O Soma, O Soma, O Soma, O Soma, O Soma, O Soma, O Soma, O Soma, bring about gladness, bring*

about gladness, bring about gladness, bring about gladness, bring about gladness, bring about gladness, bring about gladness, bring about gladness, bring about gladness, bring about gladness, O Crested One, O Crested One, O Crested One, O Crested One, O Crested One, O Crested One, O Crested One, O Crested One, O Crested One, O Crested One, [...] O Mighty One, O Great-Minded One (?), O Ray, O Ray, O Ray, O Ray, O Ray, O Ray, O Ray, O Ray, O Ray, O Ray, O Ray."

14. Stok reads *rin chen me tog*, which can be reconstructed as Ratnapuṣpa.

15. Instead of *'od dag pa*, Stok has *'od dpag med* (Amitābha), but he has already been evoked.

16. Or, according to Stok, which has *yan lag mchog* instead of *yon tan mchog*, *Uttamāṅga.

17. Stok has *bstan* for *brtan*, but we understand this as a spelling error.

18. A tentative translation is as follows: *"Namely, O Spotless One, O Spotless Accumulation, O Spotlessly Emerged svāhā, O Spotless One, O Spotless One, O Spotless One, O Spotless One, O Spotless One, O Spotless One, O Spotless One, O Spotless One, O Spotless One, O Spotless One, O Spotless Accumulation, O Spotless Accumulation, O Spotless Accumulation, O Spotless Accumulation, O Spotless Accumulation, O Spotless Accumulation, O Spotless Accumulation, O Spotless Accumulation, O Spotless Accumulation, O Spotless Accumulation, O Spotlessly Arisen, O Spotlessly Arisen, O Spotlessly Arisen, O Spotlessly Arisen, O Spotlessly Arisen, O Spotlessly Arisen, O Spotlessly Arisen, O Spotlessly Arisen, O Spotlessly Arisen, O Spotlessly Arisen, O Spotlessly Arisen."*

19. Birth within a lotus is a hallmark of pure lands.

20. I.e., the marks of a great person (*mahāpuruṣalakṣaṇa*), possibly including major, minor, and further auspicious marks.

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Glossary

Agni

me

མེ།

agni

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Akṣobhya

mi ’khrugs pa

མི་འཁྲུགས་པ།

akṣobhya

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Amitābha

’od dpag med

འོད་དཔག་མེད།

amitābha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Amitaghoṣa

dbyangs dpag med

དབྱངས་དཔག་མེད།

amitaghoṣa

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Amitakalpaprabha

dpag med rtogs ’od

དཔག་མེད་རྟོགས་འོད།

amitakalpaprabha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Anantakīrti

grags pa mtha’ yas

གྲགས་པ་མཐའ་ཡས།

anantakīrti

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Anantaratna

rin chen mtha’ yas

རིན་ཆེན་མཐའ་ཡས།

anantaratna

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

asura

lha ma yin

ལྷ་མ་ཡིན།

asura

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently

in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

Avivartacakraratnapadaśrī

phyir mi ldog pa'i 'khor lo rin po che'i tshig gi dpal

ཕྱིར་མི་ལྡོག་པའི་འཁོར་ལོ་རིན་པོ་ཆེའི་ཚིག་གི་དཔལ།

avivartacakraratnapadaśrī

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

awakening

byang chub

བྱང་ཆུབ།

bodhi

Bandé Yeshé Dé

ban de ye shes sde

བན་དེ་ཡེ་ཤེས་སྡེ།

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

beneficence

phan pa'i dngos po

ཕན་པའི་དངོས་པོ།

hitaiṣitā, hitavastutva, hitavastutā

blessed one

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavat

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four māras, *ldan* to “possessing” the great qualities of buddhahood, and *’das* to “going beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

Brahmā

tshangs pa

ཚངས་པ།

brahman

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are "Lord of the Sahā World" (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

Brahmeśvararāja

tshangs pa'i dbang phyug rgyal po

ཚངས་པའི་དབང་ཕྱུག་རྒྱལ་པོ།

brahmeśvararāja

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

buddha

sangs rgyas

སངས་རྒྱས།

buddha

A fully realized ("awakened") being.

buddha-qualities

sangs rgyas kyi chos

སངས་རྒྱས་ཀྱི་ཆོས།

buddhadharma

buddhafield

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

This term denotes the operational field of a specific buddha, spontaneously arising as a result of his altruistic aspirations.

caitya

mchod rten

མཆོད་རྟེན།

caitya

The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning “basis” or “recipient” of “offerings” or “veneration.” Pali: *cetiya*.
A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.
A stūpa, literally “heap” or “mound,” is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the stūpa is complex, and its design varies throughout the Buddhist world. Stūpas continue to be erected today as objects of veneration and merit making.

Candrapradīpa

zla ba’i sgron ma

ཟླ་བའི་སྒྲོན་མ།

candrapradīpa

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Candrottama

zla ba mchog

ཟླ་བ་མཆོག

candrottama

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

compassion

snying rje

སྙིང་རྗེ།

karuṇā

One of the four “immeasurables” of the Mahāyāna, known in early Buddhism as “pure abodes” (Skt. brahmavihāra), which comprise (1) friendly kindness, (2) compassion, (3) joy, and (4) equanimity. Immeasurable compassion arises from the wish for all living beings to be free from suffering and the causes of suffering.

confidence

mi ’jigs pa

མི་འཇིགས་པ།

vaiśāradya

Dānaśīla

dA na shI la

དྷ་ན་ཤཱི་ལ།

dānaśīla

An Indian preceptor from Kashmir who was resident in Tibet during the late eighth and early ninth centuries. He translated many texts in the Kangyur in collaboration with Bandé Yeshé Dé.

daughter of good family

rigs kyi bu mo

རིགས་ཀྱི་བུ་མོ།

kuladuhitṛ

Indian term of address used by a teacher regarding a student. While originally related to family lineage, in Mahāyāna sūtras the term is also sometimes interpreted as implying that the person so addressed has entered the lineage of the buddhas, i.e., is a follower of the bodhisattva path.

devaputra of the clan of Māra

bdud kyi ris kyi lha'i bu

བདུད་ཀྱི་རིས་ཀྱི་ལྷའི་བུ།

mārakāyikadevaputra

Definition from the 84000 Glossary of Terms:
The deities ruled over by Māra. The term can also refer to the devas in his paradise, which is sometimes identified with Paranirmitavaśavartin, the highest paradise in the realm of desire. This is distinct from the four personifications of obstacles to awakening, also known as the four māras (*devaputramāra*, *mṛtyumāra*, *skandhamāra*, and *kleśamāra*).

In this text:
Use standard definition. (for "māra" as in a being of the māra class)

Dhīravīrasena

dpa' brtan pa'i sde

དཔའ་བརྟན་པའི་སྡེ།

dhīravīrasena

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

Dundubhirāja

rnga sgra'i rgyal po

ཉ་སྒྲའི་རྒྱལ་པོ།

dundubhirāja

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

during the final five centuries

lnga brgya tha ma

ལྔ་བརྒྱ་ཐ་མ།

paścimāyāṃ pañcaśatyāṃ

The final five hundred years in the period of decrease during an intermediate eon, in which the five degenerations are at their peak and the Buddha's teachings have nearly disappeared.

Duṣpradharṣa

thub dka'

ཐུབ་དཀའ།

duṣpradharṣa

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

equanimity

btang snyoms

བཏང་སྙོམས།

upekṣā

One of the four "immeasurables" of the Mahāyāna, known in early Buddhism as "pure abodes" (Skt. brahmavihāra), which comprise (1) friendly kindness, (2) compassion, (3) joy, and (4) equanimity. Immeasurable equanimity arises from having an unbiased attitude toward all beings without exception.

friendly kindness

byams pa

བྱམས་པ།

maitrī

One of the four "immeasurables" of the Mahāyāna, known in early Buddhism as "pure abodes" (Skt. brahmavihāra), which comprise (1) friendly kindness,

(2) compassion, (3) joy, and (4) equanimity. Immeasurable friendly kindness arises from the wish for all living beings to have happiness and the causes of happiness. The Sanskrit is derived from the word for “friend” (mitra).

fully awakened perfect buddha

yang dag par rdzogs pa’i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksaṃbuddha

One who has achieved perfect and complete awakening or buddhahood. Used of those who achieve buddhahood through the Great Vehicle, in contrast to the levels of realization achieved by śrāvakas or pratyekabuddhas.

gandharva

dri za

དྲི་ཟ།

gandharva

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

Garbhābhibhava

snying pos zil gnon

སྙིང་པོས་ཟིལ་གནོན།

garbhābhibhava

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

garuḍa

nam mkha’ lding

ནམ་མཁའ་ལྡིང་།

garuḍa

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

Ghora

skrag byed

སྐྲག་བྱེད།

ghora

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

god

lha

ལྷ།

deva

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm)

or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

Gṛdhrakūṭa

bya rgod kyi phung po'i ri

བྱ་རྒོད་ཀྱི་ཕུང་པོའི་རི།

gṛdhrakūṭa

The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

great trichiliocosm

stong gsum gyi stong chen po'i 'jig rten gyi khams

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

Indian term of address used by a teacher regarding a student. While originally related to family lineage, in Mahāyāna sūtras the term is also sometimes interpreted as implying that the person so addressed has entered the lineage of the buddhas, i.e., is a follower of the bodhisattva path.

Guṇottama

yon tan mchog

ཡོན་ཏན་མཆོག

guṇottama

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."* The Stok Palace Kangyur reads yan lag mchog (*Uttamāṅga).

heap of merits

bsod nams kyi phung po

བསོད་ནམས་ཀྱི་ཕུང་པོ།

puṇyaskandha

In Buddhism more generally, merit refers to the wholesome karmic potential accumulated by someone as a result of positive and altruistic thoughts, words, and actions, which will ripen in the current or future lifetimes as the experience of happiness and well-being. According to the Mahāyāna, it is important to dedicate the merit of one's wholesome actions to the awakening of oneself and to the ultimate and temporary benefit of all sentient beings. Doing so ensures that others also experience the results of the positive actions generated and that the merit is not wasted by ripening in temporary happiness for oneself alone.

insight and gnosis of liberation

rnam par grol ba'i ye shes mthong ba

རྣམ་པར་གྲོལ་བའི་ཡེ་ཤེས་མཐོང་བ།

vimuktijñānadarśana

Both knowing and directly accessing liberated knowing; the fifth of the five undefiled aggregates that are characteristic of noble ones.

Jinamitra

dzi na mi tra

ཛི་ན་མི་ཏྲ།

jinamitra

Jinamitra was invited to Tibet during the reign of King Tri Songdetsen (*khri srong lde btsan*, r. 742–98 CE) and was involved with the translation of nearly two hundred texts, continuing into the reign of King Ralpachen (*ral pa can*, r. 815–38 CE). He was one of the small group of paṇḍitas responsible for the *Mahāvyutpatti* Sanskrit–Tibetan dictionary.

joy

dga’ ba

དགའ་བ།

muditā

One of the four “immeasurables” of the Mahāyāna, known in early Buddhism as “pure abodes” (Skt. brahmavihāra), which comprise (1) friendly kindness, (2) compassion, (3) joy, and (4) equanimity. Immeasurable joy arises from rejoicing in the happiness of others.

Jyotiṣprabha

skar ma’i ’od

སྐར་མའི་འོད།

jyotiṣprabha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

kinnara

mi’am ci

མིའམ་ཅི།

kinnara

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

liberation

rnam par grol ba

རྣམ་པར་གྲོལ་བ།

vimukti

In its most general sense, this term refers to the state of freedom from suffering and cyclic existence, or saṃsāra, that is the goal of the Buddhist path. More

specifically, the term may refer to a category of advanced meditative attainment such as those of the “eight liberations.”

Lokapradyota

’jig rten sgron ma

འཇིག་རྟེན་སྒྲོན་མ།

lokapradyota

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Mahābalavīryaniryāṇa

mthu chen brtson ’grus nges ’byung

མཐུ་ཆེན་བརྩོན་འགྲུས་ངེས་འབྱུང་།

mahābalavīryaniryāṇa

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Mahāmeru

lhun po chen po

ལྷུན་པོ་ཆེན་པོ།

mahāmeru

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

mahāsattva

sems dpa’ chen po

སེམས་དཔའ་ཆེན་པོ།

mahāsattva

The term can be understood to mean “great courageous one” or "great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the

majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* ("great") is close in its connotations to the *mahā-* in "Mahāyāna." While individual bodhisattvas described as *mahāsattva* may in many cases also be "great" in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.
Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of seeing, attaining irreversibility (according to its various definitions), or attaining the seventh bhūmi.

Mahāsukhāpta

bde chen brnyes

བདེ་ཆེན་བརྙེས།

mahāsukhāpta

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

Mahāsumeru

shin tu lhun po

ཤིན་ཏུ་ལྷུན་པོ།

mahāsumeru

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

mahoraga

lto 'phye chen po

ཤིན་འབྲེལ་ཆེན་པོ།

mahoraga

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

Mālārāja

phreng ba’i rgyal po

ཕྲེང་བའི་རྒྱལ་པོ།

mālārāja

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Māra

bdud

བདུད།

māra

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:
(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up

developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

meditative absorption

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred. In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Drajor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states "get collected," i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

Meru

lhun po

ལྷུན་པོ།

meru

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

morality

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

nāga

klu

ཀླུ།

nāga

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

Nāgeśvararāja

klu’i dbang phyug rgyal po

ཀླུའི་དབང་ཕྱུག་རྒྱལ་པོ།

nāgeśvararāja

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

nirvāṇa

mya ngan las ’das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las ’das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. (1) The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhiśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the nirvāṇa of arhats not being considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

omniscient gnosis

thams cad mkhyen pa’i ye shes

ཐམས་ཅད་མཁྱེན་པའི་ཡེ་ཤེས།

sarvajñajñāna

Padmābhibhava

pad+ma zil gnon

པདྨ་ཟིལ་གནོན།

padmābhibhava

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Padmaghoṣa

pad+ma’i sgra

པདྨའི་སྒྲ།

padmaghoṣa

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Padmasena

pad+ma’i sde

པདྨའི་སྡེ།

padmasena

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Padmottama

pad+ma’i mchog

པདྨའི་མཆོག

padmottama

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

power

stobs

སྟོབས།

bala

Enumerated as five, they are the powers of faith, diligence, mindfulness, meditative absorption, and insight. In the standard enumeration of ten powers,

they are distinctive qualities of buddhas and bodhisattvas, concerning mostly their clairvoyant knowledge.

pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

preceptor

mkhan po

མཁན་པོ།

upādhyāya

A person’s particular preceptor within the monastic tradition. They must have at least ten years of standing in the saṅgha, and their role is to confer ordination, to tend to the student, and to provide all the necessary requisites, therefore guiding that person for the taking of full vows and the maintenance of conduct and practice. This office was decreed by the Buddha so that aspirants would not have to receive ordination from the Buddha in person, and the Buddha identified two types: those who grant entry into the renunciate order and those who grant full ordination. The Tibetan translation *mkhan po*

has also come to mean “a learned scholar,” the equivalent of a *paṇḍita*, but that is not the intended meaning in Indic Buddhist literature.

Puṣpa

me tog

མེ་ཏོག

puṣpa

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Rājagṛha

rgyal po’i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

Ratnabala

rin chen mthu

རིན་ཆེན་མཐུ།

ratnabala

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnagarbha

rin chen snying po

རིན་ཆེན་སྙིང་པོ།

ratnagarbha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnakaṭhina

rin chen mkhregs

རིན་ཆེན་མཁྲེགས།

ratnakaṭhina

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnaketu

rin chen tog

རིན་ཆེན་ཏོག

ratnaketu

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnāmitanirmāṇābha

rin chen dpag med sprul ’od

རིན་ཆེན་དཔག་མེད་སྤྲུལ་འོད།

ratnāmitanirmāṇābha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnanemi

rin chen mu khyud

རིན་ཆེན་སྣ་ལྡན།

ratnanemi

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnaprabha

rin chen ’od

རིན་ཆེན་འོད།

ratnaprabha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnārciṣmat

rin chen ’od ’phro

རིན་ཆེན་འོད་འཕྲོ།

ratnārciṣmat

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnasamājaśrī

rin chen ’dus pa’i dpal

རིན་ཆེན་འདུས་པའི་དཔལ།

ratnasamājaśrī

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnasambhava

rin chen ’byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnasambhava

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnasūrya

rin chen nyi ma

རིན་ཆེན་ཉི་མ།

ratnasūrya

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnodbhava

rin chen ’byung ba

རིན་ཆེན་འབྱུང་བ།

ratnodbhava

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnottamapāṇi

phyag na rin chen mchog

ཕྱག་ན་རིན་ཆེན་མཆོག

ratnottamapāṇi

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Ratnottara

rin chen bla ma

རིན་ཆེན་བླ་མ།

ratnottara

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

relic

ring bsrel

རིང་བསྲེལ།

dhātu

The physical remains or personal objects of a previous tathāgata, arhat, or other realized person that are venerated for their perpetual spiritual potency. They are often enshrined in stūpas and other public monuments so the Buddhist community at large can benefit from their blessings and power.

roots of merit

dge ba'i rtsa ba

དགེ་བའི་རྩ་བ།

kuśalamūla

According to most lists (specifically those of the Pāli and some Abhidharma traditions), the (three) roots of virtue or the roots of the good or wholesome states (of mind) are what makes a mental state good or bad; they are identified as the opposites of the three mental "poisons" of greed, hatred, and delusion. Actions based on the roots of virtue will eventually lead to future happiness. The *Dharmasaṃgraha*, however, lists the three roots of virtue as (1) the mind of awakening, (2) purity of thought, and (3) freedom from egotism (Skt. *trīṇi kuśalamūlāni | bodhicittotpādaḥ, āśayaviśuddhiḥ, ahaṃkāramama-kāraparityāgaśceti|*).

Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*). Alternatively known as Indra, the deity that is called "lord of the gods" dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning "one hundred sacrifices") is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed

a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

Samantavairocanaviśuddhiprāpta

kun nas rnam par snang mdzad rnam par dag pa brnyes pa

ཀུན་ནས་རྣམ་པར་སྣང་མཛད་རྣམ་པར་དག་པ་བརྙེས་པ།

samantavairocanaviśuddhiprāpta

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

Sarvagandheśvararāja

spos thams cad kyi dbang phyug rgyal po

སྤོས་ཐམས་ཅད་ཀྱི་དབང་ཕྱུག་རྒྱལ་པོ།

sarvagandheśvararāja

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

Śastrakṣepa

mtshon cha spong

མཚོན་ཆ་སྤོང་།

śastrakṣepa

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

Satataparinirvṛta

rtag tu yongs su mya ngan las 'das pa

རྟག་ཏུ་ཡོངས་སུ་མྱ་ངན་ལས་འདས་པ།

satataparinirvṛta

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

Satyaghoṣa

bden dbyangs

བདེན་དབྱངས།

satyaghoṣa

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Siṃhaghoṣa

seng ge sgra

སེང་གེ་སྒྲ།

siṃhaghoṣa

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Siṃheśvararāja

seng ge dbang phyug rgyal po

སེང་གེ་དབང་ཕྱུག་རྒྱལ་པོ།

siṃheśvararāja

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

son of good family

rigs kyi bu

རིགས་ཀྱི་བུ།

kulaputra

Indian term of address used by a teacher regarding a student. While originally related to family lineage, in Mahāyāna sūtras the term is also sometimes interpreted as implying that the person so addressed has entered the lineage of the buddhas, i.e., is a follower of the bodhisattva path.

śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

Śrīgarbhamaṇiratnābha

dpal gyi snying po nor bu rin chen snang

དཔལ་གྱི་སྙིང་པོ་ནོར་བུ་རིན་ཆེན་སྣང་།

śrīgarbhamaṇiratnābha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Śuddhaprabha

’od dag pa

འོད་དག་པ།

śuddhaprabha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Śuklacandra

zla ba dkar

ཟླ་བ་དཀར།

śuklacandra

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Śuklasūrya

nyi ma dkar

ཉི་མ་དཀར།

śuklasūrya

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Sumeru

ri rab

རི་རབ།

sumeru

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Sumerusadṛśavikrama

ri rab ltar rnam par gnon pa

རི་རབ་ལྟར་རྣམ་པར་གནོན་པ།

sumerusadṛśavikrama

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Sumerusama

ri rab lta bu

རི་རབ་ལྟ་བུ།

sumerusama

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Sūryacandrapradīpa

nyi zla sgron ma

ཉི་ཟླ་སྒྲོན་མ།

sūryacandrapradīpa

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Sūryaprabha

nyi ma’i ’od

ཉི་མའི་འོད།

sūryaprabha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Suvarṇaprabha

gser ’od

གསེར་འོད།

suvarṇaprabha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Suvarṇasadṛśābha

gser lta bur snang ba

གསེར་ལྟ་བུར་སྣང་བ།

suvarṇasadṛśābha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

Suvarṇasambhava

gser gyi ’byung gnas

གསེར་གྱི་འབྱུང་གནས།

suvarṇasambhava

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī “Immaculate.”*

thirty-two marks of a great being

skyes bu chen po’i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཆེན་པོའི་མཚན་སུམ་ཅུ་རྩ་གཉིས།

dvātriṃśanmahāpuruṣalakṣaṇa

The thirty-two primary physical characteristics of a “great being,” mahāpuruṣa, which every buddha and cakravartin possesses. They are considered “major” in terms of being primary to the eighty minor marks or signs of a great being.

Three Vehicles

theg pa gsum po

ཐེག་པ་གསུམ་པོ།

yānatritaya

The vehicles of śrāvakas, pratyekabuddhas, and bodhisattvas.

thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as

tathā-āgata, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

tolerance

bzod pa

བཟོད་པ།

kṣānti

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva’s realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes “receptive” to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, “forbearance for the unborn nature, or nonproduction, of dharmas.”

True Dharma

dam pa’i chos

དམ་པའི་ཆོས།

saddharma

unsurpassed perfect awakening

bla na med pa yang dag par rdzogs pa’i byang chub

བླ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

anuttarasamyaksaṃbodhi

Vehicle of Bodhisattvas

byang chub sems dpa'i theg pa

བྱང་ཆུབ་སེམས་དཔའི་ཐེག་པ།

bodhisattvayāna

A synonym of the Great Vehicle (Mahāyāna).

vidyā-spell

rig sngags

རིག་སྔགས།

vidyā

A sacred utterance or spell made for the purpose of attaining either worldly or transcendent benefits. Although a technical term in its own right, it is also used interchangeably at times with the terms dhāraṇī, mantra, and so forth.

Vigatarogamala

nad kyi dri ma bral

ནད་ཀྱི་དྲི་མ་བྲལ།

vigatarogamala

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

Vimalaprabha

dri ma med pa'i 'od

དྲི་མ་མེད་པའི་འོད།

vimalaprabha

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

Vistīrṇamati

blo yangs

ཐྲི་ཡངས།

vistīrṇamati

The name of a tathāgata in a list of sixty-seven contained in *The Dhāraṇī "Immaculate."*

Viśuddhamati

blo gros rnam par dag pa

ཐྲི་ཤེས་རྣམ་བང་དག་པ།

viśuddhamati

The name of a bodhisattva, the main interlocutor in *The Dhāraṇī "Immaculate."*

worthy

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.